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The
CHRISTIAN CENTURY

Published Weekly

German Hopes for Amsterdam

By Wilhelm Menn

The Champaign Case

An Editorial

15 Cents a Copy • April 7, 1948 • Six Dollars a Year

In This Issue

Wilhelm Menn is pastor of the Evangelical church at Andernach on the Rhine and chairman of the commission for ecumenical institutes in Germany. For years he has been active in the ecumenical movement, serving in 1939 as one of the emergency committee of experts called at Geneva by the World Council of Churches and being a member of the council's study commission. Incidentally, World Council headquarters reports that more comments on the preliminary papers for the coming Amsterdam Assembly have been received from Germany than from any other country, except perhaps the United States.

We Asked for It! Letters to the editor in this issue are particularly interesting and significant. When we began to issue a weekly newsletter after the onset of the strike of the typographers in Chicago, we asked readers to discuss the whole matter with us by letters. We regret that we can publish only a sampling of the numerous replies which are still arriving in every mail. Perusal of the selections we are printing will however reveal the extraordinary complexity of the issues involved. Students of the labor movement with whom we have discussed the present situation, which affects all of the major publishing centers of the United States, say that no dispute of which they have knowledge has so many ramifications.—The Editors.

Coming Beginning next week we are publishing two able articles on "Segregation in the Methodist Church" by Dwight W. Culver. Dr. Culver has made a careful study of racial attitudes and opinions in the largest denomination in American Protestantism. His conclusions will arouse discussion and may make history, for the 1948 General Conference of the church meets in Boston on April 28.

The Christian Century

Established 1884, as *The Christian Oracle.*
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

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April 7, 1948

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

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Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

$6.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries

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Calendar of Coming Events

April 12-14. Interprofessions Conference on Education for Professional Responsibility, Buck Hill Falls, Pa.

April 13-15. Yale Divinity School Spring Convocation, New Haven, Conn.; Lyman Beecher lectures, Bishop Henry Knox Sherrill; Charles Gallaudet Trumbull Lectures, Prof. Anders Nygren.

April 16-18. United Stewardship Council Spring Meeting, Louisville.

April 18. Chicago Sunday Evening Club; Louis Evans, speaker.

April 18-24. Iowa Interchurch Council Recreation School, Newton.

April 19-21. Nebraska Council of Churches Convocation for Pastors, Lincoln.

April 19-21. Wisconsin Pastors' Conference, Madison.

April 26-29. John C. Shaffer Lectures, Northwestern University, Evanston, Ill.; Dean Willard L. Sperry, speaker.

April 27-30. Third Annual National Council on the New Approach to the Alcohol Problem, Chicago.

April 28. Methodist Church Quadrennial General Conference, Boston.

May 1. Michigan Student Christian Convocation, East Lansing.

May 2. Rural Life Sunday.

May 3-6. National Association of Evangelicals Sixth Annual Convention, Chicago.

May 6-8. National Conference on Family Life, Washington, D.C.

May 7. May Fellowship (United Council of Church Women).

May 7-9. F.O.R. Racial-Industrial Institute, Philadelphia.

May 14-16. F.O.R. Racial-Industrial Institute, New York.

May 18. Federal Council of Churches Executive Committee, New York.

May 19-23. Southern Baptist Convention, Memphis.

May 20-25. Reformed Church in America General Synod, Buck Hill Falls, Pa.

May 24-30. Northern Baptist Convention, Milwaukee.

May 26. United Presbyterian Church General Assembly, New Wilmington, Pa.

May 27. Presbyterian Church, U. S., General Assembly, Atlanta.

May 27. Presbyterian Church, U.S.A., General Assembly, Seattle.

May 28-30. Wisconsin Laymen's Conference, Green Lake.

June 7-11. Duke Convocation, Durham, N. C.: George A. Buttrick, Theodore P. Ferris, Paul Hutchinson, James Muilenberg, Ralph W. Sockman, Henry P. Van Dusen, speakers.

June 7-11. Northwestern District, American Lutheran Church, Annual Convention, Pacific Lutheran College, Parkland, Wash.

June 10. Evangelical Lutheran Augustana Synod of North America Annual Convocation, Rock Island, Ill.

June 10-18. Midwest Institute of International Relations, Des Moines.

June 14-25. Iowa Leadership Training School, Oskaloosa.

June 14-30. School for Accepted Supply Pastors, Emory University, Georgia.

June 15-Aug. 20. Princeton Theological Seminary Summer Language Courses, Princeton, N.J.

June 17-24. Congregational Christian Churches General Council, Oberlin, Ohio.

June 19-26. Iowa Laboratory School, Des Moines.

June 23-July 30. Winona Lake School of Theology, Winona Lake, Ind.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXV CHICAGO, APRIL 7, 1948 NUMBER 14

EDITORIAL

FOR the second time in its history The Christian Century has had to pass a publication date without a regular issue. The first time was in October 1945; the second in March 1948. In 1945 we overtook our schedule by issuing four half-size papers. This time we bridged the gap by publishing four weekly newsletters. Today, through the kindness of the United Church Publishing House of Toronto, we are again privileged to deliver to you two printed issues. The difficulties of the transfer of operations from Chicago to Toronto and the complexity of adding this extra work to an already busy union shop rendered it impossible to make these papers full size. Beginning next week, however, and regularly thereafter, we expect to deliver 32-page papers to you on schedule. For your patience in a trying situation, our deepest thanks! We fully recognize our obligation to provide subscribers with the kind of paper they anticipated receiving when they subscribed. Therefore we will cordially accommodate readers who desire to have their subscriptions extended. Because a considerable proportion have indicated that our efforts to deal with this emergency were satisfactory to them, we request those who desire an extension to indicate their wishes by writing.

Publication Resumed

Federal Council Supports Anti-Lynching Bill

THE SAME plane of cleavage which threatens to split the Democratic party on the racial issue became visible in the Federal Council of Churches when its executive committee, though unanimously adopting a resolution disapproving lynching in general terms, had sharp debate and a divided vote on approval of federal action to prevent and punish it. The resolution, as adopted in spite of the dissent of the southern delegates, was a reaffirmation of the 1934 declaration that "national legislation is a moral necessity to bring the federal government into prompt and effective cooperation with the state and local authorities in the prevention of lynching and the prosecution of lynchers." A national disgrace cannot be regarded as a local or sectional issue. Poverty is a national issue which requires national treatment. So is ignorance. So also is mob murder directed against a race.

Amend S.472 and Approve It

DEBATE on federal aid to education is expected to start soon in the Senate. The bill which has priority is S.472, which was introduced by Senator Robert Taft, chairman of the committee on education and labor. The bill would mean an average raise of $230 in salaries of teachers, those at the bottom of the scale getting the largest amounts. Since nearly 380,000 teachers in the nation receive less than the minimum $2,400 recommended by the National Education Association, early passage of the bill is greatly needed. But before S.472 is approved, it should be amended to strike out the provision which would permit payment of federal funds to sectarian schools in states whose laws permit such payment. That provision is clearly unconstitutional, according to the March 8 decision of the Supreme Court on the Champaign case. Passage of S.472 without amendment would only delay its worthy primary aim of federal aid to our hard-pressed public schools.

Christians of Eastern Asia Meet in Manila

REPRESENTATIVES of churches in countries between India and Japan met recently in Manila and set up an East Asia division of the World Council and the International Missionary Council. This new regional grouping will hold an East Asia Christian Conference at the end of 1948 or a little later. This is a promising development in the expansion of Christianity on a global scale. The younger churches of Asia confront many problems peculiar to this region

where half the people of the world live. They have their own important contribution to make to world Protestantism, and they can do this best if they develop a fellowship of their own which is yet integrally related to the world organizations of free Christianity. One of their most important gifts to the rest of the world may be expected to be made through the Churches' Commission on International Affairs in the promotion of world order and peace.

German Churches Form Council

IT IS NEWS of the first importance that an organization of 35,000,000 Protestant Christians was formed early in March in Germany. The new body, which is known as the Cooperative Fellowship of Christian Churches in Germany, has many of the characteristics of our Federal Council of Churches. It includes not only the Evangelical Church in Germany but also such free churches as the Baptist, Methodist, Evangelical United Brethren, Old Catholic and Mennonite. Its head is Dr. Martin Niemoeller. Its membership is found on both sides of the iron curtain and its first pronouncement was a strong declaration "in favor of a true peace and against the disruption of the German republic." So it becomes the first postwar organization to speak for the German people regardless of the zones in which they may live. The new fellowship will promote ecumenical relations, mediate differences and represent "common interests toward others and in public."

The Champaign Case

IN THE federal Supreme Court's decision of what will doubtless long be known as the "Champaign case," the central point was the court's ringing reaffirmation that church and state are separate institutions in this country, and that the wall between them must be kept "high and impregnable." That principle, long accepted by most Americans as an axiom of our political and social system, has been recently attacked, openly and arrogantly by a few, insidiously by many, inadvertently by some. The high court now says that those who seek to leap over this wall, or undermine it, will try it at their peril. The first amendment has teeth!

In this case the teeth were felt by parties whose trespass upon the area of the state for the promotion of religion was certainly free from any intent to disregard this principle of our national life. They sought no private or sectarian interest but were thinking only of ways to promote the religious education of children, and naturally they went where there are the most children—that is, to the public schools. Their procedure will now have to be revised. Any inconvenience occasioned by that revision will be far outweighed by the values that will accrue from the strict adherence to that principle of separation without which both church and state would be in danger.

Separation of church from state does not imply the separation of religion from the nation. Nor does it imply an attitude of hostility on the part of the state toward either religion in general or the churches in particular. The court's decision states this categorically. This point must be made clear at the beginning in any discussion of that decision and of the far-reaching effects it may have not only upon religious education in the public schools but also upon other governmental policies involving religion. For centuries it has been the habit of churchmen to pin the "anti-religious" label upon any policy of government that took away from the church some prerogative which it had been accustomed to enjoy. The ecclesiastical voice has regularly been heard to cry, in substance, Give us what we want or you are an enemy of God! The history of Europe and of Latin America, even down to now, has resounded with this clamor, and it has not been unheard even in the United States. It is very important to get this matter straight at the outset—that keeping the wall between church and state "high and impregnable," to use the Supreme Court's own words, is not an anti-religious attitude.

The case under consideration involved the legality of an arrangement by which public school pupils, on their parents' written request, were excused from their regular school duties for one period a week for religious instruction given in the public school building by teachers supplied by a local council of religious education made up of Protestants, Roman Catholics and Jews. The public school superintendent passed upon the fitness of the teachers of religion, and the public school teachers checked the attendance records to make sure that the pupils really attended the classes in religion for which this "released time" had been granted; but it was agreed that these services, voluntarily performed, laid no appreciable burden upon those who were paid from public funds and did not take them away from any of the duties for which they were paid. However, the pupils were "in school" while attending their classes in religion.

By an 8-to-1 decision, the federal Court on appeal reversed the Illinois supreme court and held this state of facts to be in conflict with the separation of church and state as guaranteed by the first and fourteenth amendments to the Constitution. The specific features of the Champaign situation which were cited as giving ground for this decision were the holding of the religion classes in public school buildings and the employment of the state's compulsory education system to secure attendance. Together these were held to constitute "a utilization of the tax-established and tax-supported public school system to aid religious groups to spread their faith."

This decision, following so closely after the Everson (New Jersey school bus) case, made explicit two specific doctrines found to be implicit in the constitutional separation of church and state. These are: (1) that neither the federal government nor any state government can give aid to one church or to all churches, or give preferential treatment to one

church over another; (2) that state or federal aid for religion is unconstitutional even if all sects are aided equally. Favoring one church above another would doubtless be a more flagrant breach, though in this case there was no occasion to argue that point. The essence of the doctrine which has now been twice affirmed by the highest court is that the Constitution forbids *any* governmental aid to *any* church. This sustains the contention, which The Christian Century has long supported, that the prohibition stated in the first amendment goes far beyond merely prohibiting the creation of an established church.

But what is giving "aid" to a church? In the Everson case the Supreme Court decided (5 to 4) that furnishing transportation to parochial schools at public expense was not giving aid either to the school or to the church which operates it but was a safety measure in the interest of the children. In the Cochran case (1930) it held that furnishing free textbooks to the pupils in Roman Catholic schools in Louisiana was intended "for the education of the children, not to aid religious schools." Now, in the Champaign case, the same court decides that one particular plan of conducting religious education in coordination with the public schools *is* giving aid to the churches "in the dissemination of their doctrines and ideals." Just what the Supreme Court thought was being disseminated in the parochial schools of Louisiana through the Catholic textbooks, the cost of which it permitted to be saddled upon all the taxpayers of that state, is not for us to say. The point is mentioned merely to illustrate the ambiguities which still exist when it comes to specific applications of the principle of separation of church and state.

It is worth a great deal, however, to have that principle reaffirmed so emphatically and to have such a sound development (so far as it goes) of the meaning and scope of the first amendment's words, "no law respecting an establishment of religion or prohibiting the free exercise thereof." But it leaves a great many points yet to be worked out if the total application of this principle is to be made consistent, and if the religious forces of the country are to have full freedom to perform their function in erecting a barrier against the advance of secularism.

One of the first things to be done is the formation of plans by which, if possible, the program of weekday religious education can be continued effectively without the employment of any of the practices which the court has held to be illegal. All "released time" is not necessarily under the ban. Use of public school buildings is. The wise leadership of the International Council of Religious Education and other experts and local organizations will be able to cope with this problem. If their eagerness to "get into the public schools" in order to reach the most children has led to a relationship that must be suspended, getting out of the public schools will give opportunity for more effective teaching of one of the most important lessons in the whole book of religious education—the meaning of separation of church and state as an essential of religious liberty.

The court's decision is obviously going to make it very difficult for Congress to pass a federal education bill giving a large subsidy to schools, including church schools nearly all of which are Roman Catholic; and more difficult still for the court itself, if such a law should be enacted, to uphold its constitutionality. To say that the wall between church and state was dangerously breached by the use of a couple of public school rooms in Champaign, Illinois, for classes in religion a few hours a week, but that a grant of millions of dollars of public funds for the support of Catholic schools is perfectly all right—that would be too preposterous.

There are still other school matters that will require readjustment, unless the court means to have the teeth of the first amendment bite only innocent bystanders. There is the matter of those church schools which have been incorporated bodily into public school systems, bringing with them their curriculums, their textbooks, their teachers in the garb of their religious orders, and everything that enables them to discharge their main function of indoctrination. There is also the matter of the large federal appropriations currently being made for the maintenance of church schools for Indians.

But for a really embarrassing case of entangling alliance between church and state, the military and naval chaplaincy is conspicuous. Its features are too familiar to require description, and its functions have been too valuable to need praise. We know many of the chaplains, and like them. "Some of our best friends are" chaplains. We know all that can be said in defense of the present system, and it all boils down to this: it works. By the same argument St. Augustine defended the persecution of heretics; he had seen its blessed results in turning hotbeds of Donatism into solidly Catholic towns.

The army and navy want their men to have the ministrations of religion. The churches also want them to have it, but they are not willing to pay for it. Besides, the army and navy do not want the place cluttered up with civilians. They prefer to have their clergy in uniform and under orders. The "rank, pay and allowances" are not displeasing to the chaplains. On the whole, the system works very well. No other has been seriously tried by this country. The only thing wrong is that it does seem to be flatly in violation of the Constitution. It is "an establishment of religion" as that phrase is now interpreted by the Supreme Court.

Mr. Justice Reed had some of these things in mind when, as the sole dissenter from the court's decision in the Champaign case, he reminded his colleagues that the complete withdrawal of the state from the last vestige of support for religion was a counsel of perfection impossible to attain in practice. While casting out the mote at Champaign the government has left several beams in its own eye. They will require attention later, and will get it, one by one.

German Hopes for Amsterdam

By Wilhelm Menn

WE GERMANS were not at Oxford and Edinburgh. The National Socialist government found it prudent to forbid our attendance at the world conferences of 1937. If the nazis had realized what participation in the ecumenical movement meant for us—how it strengthened our resistance, broadened our vision and clarified our judgment about the developments that were taking place in our nation in those years—they would surely have prevented us from sharing not only in those two conferences but equally in the preparatory work for them. After Oxford and Edinburgh the iron curtain dropped and shut us off. (The iron curtain is not so new an invention as is sometimes thought.)

Only a very few Germans came into possession of the printed reports of Oxford and Edinburgh. But we had shared in the preparatory work, and in the study conferences which formed so substantial a part of the preparation we had met our friends from other churches and countries—for the last time, as it proved. These were among the memories on which we lived in those dark years of the war. And it was a happiness for us to know that through our share in the preliminaries we were, so to speak, invisibly present at Oxford and Edinburgh themselves.

New Visions Opened

When therefore, immediately after the decisive meeting of the provisional committee of the World Council in February 1946, an invitation came to the "old guard" of the ecumenical movement in Germany to cooperate in preparing for a new world conference, it was accepted with the greatest joy. We saw in it a confirmation of the community between German Evangelical Christians and the churches of the world which had been renewed at the Stuttgart meeting in the fall of 1945. Defeated Germany had become a vast concentration camp. But from behind the bars we saw doors opening to afford us glimpses of the world, though only a few of us were able to cross the boundary.

Tensely we awaited a message which would tell us what questions occupied the world "out there" and what were the tasks assigned to us. In this time of waiting we sought out men and women who would be willing to give themselves wholeheartedly to the work. Our patience was sorely tested for an entire year. Then finally we were able to distribute to our circle—a very large one by that time—translations of Prof. John Bennett's prospectus on the preparatory work for the Amsterdam conference. The document had been reproduced with great difficulty. Moreover, the occupying powers took exception to it and kept back a large part of the first mailing.

As yet there was no regular mail service with other countries. We were obliged to seek out friends who could traverse the boundaries and had the courage to bring us the papers with which the ecumenical discussion started. We shall never forget the service which American friends especially rendered us—none more tireless than Prof. Carl Schneider of Eden Seminary. Every paper that came into our hands was a treasure of great price. For the first time we became aware what ideas engaged the attention of the churches outside Germany, how they viewed the condition of the church and the world, what tasks they saw before them. We still lacked the books in which the progress of thought over many years had been set down. Nor were we as yet receiving any of the journals which once had enabled us to follow the life and thought of other peoples and churches. The papers written for Amsterdam represented the first voice from outside to which we could listen in peace, and yet in deep excitement.

A Grim Awakening

Indeed, as we studied these papers we were overwhelmed with surprise. To be properly understood I must remind my readers that the period immediately following Germany's collapse was for most of us a time full of surprises – devastating surprises. The radio, blaring out its reports, opened our eyes to the abyss which separated Germany from the rest of the world, to the lies on which we had lived, to the horrors with which Germany's name had been stained, to the total political, cultural and spiritual isolation into which we had fallen. We had suspected all that, but none of us could have grasped it in its full import. When the truth, complete and inexorable, penetrated to us we were benumbed.

But now we became aware that there were Christians out there who, in brotherly feeling and readiness to forgive, acknowledged their bond with us; more, that in regard to the church and its message and task in the world of today these Christians were wrestling with the same perplexing problems as we. For us Germans this was an inner liberation. Here there was no abyss of separation. Here there was deep community. Those outside, then, had experienced the same failure and the same struggle, the same divine riches and the same human poverty, the same bewilderment and the same hope, however much the position of the church may have differed from land to land. This was reason for profound rejoicing. Now, we felt, we could take part in the pre-Amsterdam discussions certain of being understood.

More than that, we could hope to be better understood than ever before, and precisely in respect to the matters concerning which we had felt most estranged. At the time of the preparations for Oxford,

1937, a few of us had already come into contact with the newer American theology—with men like John Bennett, Reinhold Niebuhr, Paul Douglass, Robert Calhoun. That theology had been a great surprise. For we were accustomed to thinking of "America" and "social gospel" as one and the same thing, and liberal Protestantism lay behind us. Since the end of World War I we had discovered that the biblical theology of the reformers gave us a better lead for the crisis that had burst into the open than did the theology of the nineteenth century.

Contact with American Theology

At Stockholm in 1925, for example, we heard the witness of American Christianity. It was incomprehensible to us, or at least seemed to belong to a past stage of theological thinking. We could not but consider it, in its undaunted optimism, as more secular than Christian. Later, in the pre-Oxford period, we discovered that American theology had begun to travel the same road that we ourselves had taken, and we rejoiced and were hopeful. But it was only now, in preparation for Amsterdam, that a large number of Germans became acquainted with this development. It is no exaggeration to say that on this road we are perhaps experiencing our first complete and fruitful meeting with American Christianity. The work of the two Niebuhrs, of John Bennett, of Walter Horton—to name only these—has made a deep impression among us. To be sure, their language differs from that which we are wont to use, but we perceive clearly that they are speaking of the same thing—the same divine revelation and the same world salvation is at stake. We feel that the discussion has begun to bring rewards and that we must be ready to learn. Here is a gain that has already come to us.

Nor do we forget what others have given us. If I were to name those whose voices are listened to with special gratitude and attention I could not fail to mention J. H. Oldham, Emil Brunner, Jacques Ellul, Father Florovsky, Dr. Visser 't Hooft, Anders Nygren and of course Karl Barth. But there is no point in mentioning single names. Much more significant than the accomplishment and activity of any individual is the impression of the whole, which pours over our land like a fertile stream.

Lay Participation

It would be hard to say which of the Amsterdam problems interests us most. Each of the four themes engages the attention of a large group. But perhaps the underlying question—the authority of Scripture for the social and political tasks of the present—claims the widest interest, because it has occupied us for a long time, and its urgency is even more pressing today in view of the problems of reconstructing and reintegrating an utterly destroyed community.

It would be omitting something important if I neglected to say that readiness to cooperate has been almost greater among our lay people than among our theologians and church officials. That is true not only as regards the problems assigned to the third and fourth commissions – namely, social life and international relations. Non-theologians – sociologists, writers and even physicians—have shown great interest in specifically theological questions also. Theologians and church officials are inclined to view the ecumenical movement and especially the undertakings of the ecumenical council as in the first place a problem. They fix their eyes on the difficulties involved. Non-theologians are far more able and ready to recognize God's gracious leading and the riches of the divine gift that comes to us in all these new experiences.

What do we expect of Amsterdam? If we were to ask the simple Christians in our parishes they would probably answer: "May the churches speak a word that will make an end of the world's unrest; may they speak kind words for our nation and thus create the beginning of a better life for us." The world church, it seems, is in exactly the same case as every individual church: people expect the impossible from her, instead of expecting it from Him who alone is able to do all things. It will have to be our first task to discourage foolish expectations and to direct hope to the things we have a right to hope for. For the Christians among a people that through guilt and fate has become "untouchable," it will be a profound experience to encounter the witness to the inner and outer unity of Christianity.

Enough of Demonstration

But we expect more than that. We expect of Amsterdam a strengthening of the will to unity among all the churches and a deepening of the ecumenical spirit in German Christianity itself. We expect Amsterdam to call upon all Christians to practice brotherhood with us and thus to learn the meaning of brotherhood. Otherwise Amsterdam will be merely a demonstration, impressive perhaps but sterile. We have had enough of demonstrations. But we gladly take fire at a pure flame.

We do not expect a solution of problems that have hitherto proved insoluble. Above all we do not expect a pretense that problems are already solved if only they are stated correctly. Even at Amsterdam the church surely cannot give more than it has and should not wish to seem more than it is. But it would be a great deal if the right questions were rightly asked and probed to the very bottom. And if through such common effort a path should be opened up here or there—a path that we too could travel, whether it led to the inner renewal of the church, or to the fruitful announcement of its message, or to the beginning of a new order in the community of peoples—we should feel that Amsterdam had been something tremendous.

In that hope we shall come to Amsterdam, not flattering ourselves that we can bring much, but in full readiness to receive spiritual gifts at the hands of God and of our brothers in the world. For us too Amsterdam ought to be and will be a new beginning, the beginning of an epoch in which our German churches grow into membership in the Body of Christ.

CORRESPONDENCE

IN THE difficult and uncertain days after The Christian Century was forced to suspend regular issues because of the typographers' strike in Chicago, its editors and readers discovered each other anew in heart-warming fashion. Personal visits, telephone calls and an avalanche of letters have demonstrated beyond possibility of doubt a common concern and a generous desire to help. Characteristic of the independent-mindedness of Christian Century readers are the following comments, which represent only a sampling from different points of view and various sections of the country.

Many of the statements deal with the issues involved, for the subscriber as well as the editors, in the decision to send out a newsletter as an expedient which would injure neither the employers nor the unions:

"Your articles are too timely and valuable to be held up by any printers' union. If they won't print your paper in Chicago, there are doubtless printers in other cities who will." — ARCHIBALD B. MOORE, St. Barnabas House, Gibsonia, Pa. . . . "We too would have nothing done which would injure the rights of organized labor." — MR. & MRS. CLARENCE WRIGHT, Detroit. . . . "This humble reader joins you in feeling like saying 'Hell!' rather than 'Hallelujah!' but neither is at present appropriate. Keep a stiff upper lip, let us have that four-page substitute until you get going, and don't worry about your readers." — KARL M. CHWOROWSKY, Flatbush Unitarian Church, Brooklyn. . . . "Everyone sympathizes with your need as liberals to sit on the fence between your amiable publisher and the legalistic typographers. But your greater duty is to get The Christian Century unabridged to your readers." — A. C. WESTERVELT, Darien, Conn. . . . "The irresponsibility of labor has gone too far. You are doing the wrong thing in showing a conciliatory and appeasing attitude toward the union and the printing company. The public is to be considered." — WAYNE VAN KIRK, First Congregational Church, Little Falls, Minn.

"I admire your policy in regard to the strike. I'm willing to accept the news sheet until the issues can be settled without destroying the union or breaking the law." — LUCY P. CARNER, Chicago. . . . "To stick to a closed-shop organization that is evidently willing to engage in illegal practice is not playing fair with your subscribers." — C. K. MAHONEY, superintendent, Seattle-Tacoma Methodist district. . . . "Your magazine has a mission and these are crucial days. Your job is bigger than to support one kind of union setup over another." — C. EUGENE BARNARD, Ontario, Calif. . . . "Your stand will in the long run bring about a better understanding that will be beneficial to both the printing company and The Christian Century." — RODGER STEWART, Ottawa, Kan.

Equally divergent in attitude are comments on the wider implications of the strike for labor and industry generally. These are typical:

"I admire your standing by the principles of trade unionism. It seems that the evils of the Taft-Hartley law are going to have to be brought out, and the sooner the better." — EDNA SIMMONS, York, Neb. . . . "It is deplorable that justice must wait on political fence-building before a stupid blunder in lawmaking can be corrected." — GEORGE W. PENDER, First Congregational Church, Newburgh, N.Y. . . . "Granted that the Taft-Hartley law is punitive so far as labor is concerned. But did not labor provoke this law by its utter selfishness and attitude of irresponsibility?" — A. R. ROBERTSON II, Christian Church, Lancaster, Ky. . . . "Why should you punish your subscribers when you can get the paper printed in an open shop? The closed shop is un-American." — W. A. PETZOLDT, Crow Indian Baptist Mission, Lodge Grass, Mont.

"We approve your not having the Century printed by non-union printers. We feel that the Taft-Hartley law is vicious and should by all means be broken." — NAT. T. BUCKLEY, Community Methodist Church, Minneapolis. . . . "We all rejoice in the gains made for the working man by trade unionism. It now appears that trade unionism is in danger of becoming selfish and anti-social. It needs to acquire a sense of responsibility to society as well as to contend for certain rights and privileges." — J. H. CRAWFORD, superintendent, Stamford, Tex., Methodist district. . . . "The employees have a right to strike. The public is being fed on newspapers fighting labor and its organizations." — ARLIE U. BUBO, Mulga, Ala.

"Regardless of what may be involved in a labor dispute, neither side must be permitted to disregard the law of the land, for once this disrespect becomes prevalent anarchy will result. If a law is unfair or unjust it should be repealed or amended." — C. A. PORTER, Lawrenceville, Ill. . . . "Suppose the medical profession, to which I belong, should go on a strike because some section of our organization forbade us to do our work? The printers have no more right to commit treason against our welfare than have physicians. You have a mission, or you should go out of existence." — C. H. GRAENING, Waverly, Iowa. . . . "The best thing for The Christian Century to do is to have a printshop of its own and conduct it as an open shop. To deal with a union instead of the individual is to descend to the level of the material. If your paper is to continue to be really Christian, it must not take sides in this struggle." — E. R. HARTMAN, Montrose, Colo.

Cutting down valuable material to capsule form was a heart-breaking task, but letters like these helped:

"I find your news and views in a nutshell the more informative because of their brevity. I would not wish the paper to be always thus, but I will be more encouraged to read the whole magazine because this bite-size edition whets my appetite." — MRS. J. L. SELMSER, Rapid City, S.D.

"Though I will miss the regular issues, I will be satisfied with getting the headlines only if need be until after the election. I hold a union card, but I do not like the I.T.U.'s attitude at this point." — A. G. ANDERSON, Lutheran Church, Blackfoot, Idaho. . . . "The March 10 issue was expertly done, I liked it so well that I for one would welcome such a copy each week even after your 'labor pains' are ended — of course in addition to the regular full issue." — THEO. C. HONOLD, Christ Evangelical and Reformed Church, Cleveland.

"Can it be that this strike is opening the way to a new opportunity? I enjoyed the condensations more in some respects than some of the lengthy articles published in normal times. If something like the present sheet could be put out regularly along with your full publication, Christian interpretation of the news could be brought at reasonable prices to more people. Individuals would subscribe, and churches could make free or inexpensive distributions from literature tables. Why not think about this and turn a handicap into an asset?" — ARNOLD R. BOUCHER, Whitefish Bay Community Methodist Church, Milwaukee.

Among the communications were some that were just plain heart-warming, such as these, each accompanied by a renewal check:

"You are doing a marvelous job to get out any kind of paper under the circumstances. God bless you! Just to show we believe in you." — H. E. HINTON, Cresskill, N.J. . . . "Sorry you are in trouble, but your bulletins are a great help. I just don't see how I could get along without the Century."—FRANK G. WRIGHT, Colon, Mich.

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Lay Stress on Reconstruction

World Council Leaders in Swiss Meeting Say Material Aid Is Needed, While Church Programs Languish

GENEVA, March 18.—Secretaries of the World Council of Churches' reconstruction department from 18 countries met this month at St. Cergue near here for their third annual conference. They urged continuance of material relief to the most stricken areas of Europe, but stressed the even more pressing need for increased gifts in cash to support the rehabilitation of church life. "We point out," they said in a resolution, "that we must be on guard lest the flow of contributed goods and the need for funds to finance the handling and shipping of these goods get out of proportion to the cash gifts for the support of church reconstruction. Our objective must be to restore the church to its full program of work, and we feel that the need to maintain a proper balance between contributed goods and cash contributions is one to which we must call the attention of the giving countries."

* * *

Committees Study Specific Projects

Delegates from "giving" and from "receiving" countries worked together on committees dealing with various phases of the church reconstruction program in Europe. Exchange and sharing of ideas, personnel and literature were stressed in the reports of the youth and evangelism work groups. The committee studying the work of Christian institutions felt that support for those projects which aid the young — orphanages, vocational training centers, homes for delinquents —should have priority. Other committees studied the problems of literature, health of pastors and church workers, ecumenical loan funds, administration, theological scholarships, and publicity and promotion. A report on personnel described a tentative plan for the exchange of 20 leaders from America, Great Britain and Switzerland with leaders in Germany, Austria, Poland and Finland.

* * *

'Giving' Countries Report

Robbins Barstow of Church World Service reported that the churches of the U.S. last year cooperated in sending abroad through his agency $14,000,000 in cash and material gifts. In addition, separate denominations sent an almost equal amount to sister churches in Europe and Asia. Cecil Northcott reported that British churches collected more relief funds than they were permitted to send out of the country. G. E. Gellstern of Swiss Church Relief revealed that Swiss churches contributed $1,125,000 worth of food and clothing to other European nations. Swedish churches sent over $1,388,888, in addition to large quantities of goods. Harald Sandaek of Denmark described the help churches in his country are extending to German refugees and the aid they are providing for European pastors. Emergence of Norway as a "giving" instead of a "receiving" country was praised by Alphons Koechlin of Switzerland, chairman of the reconstruction department. C. B. Svendsen, chairman of the Norwegian committee, explained that although churches in Norway are still receiving help from abroad for reconstruction, many church people wish to give what they have, particularly food, to needy countries. Initial gifts will be utilized in the German child-feeding program.

* * *

And on the 'Receiving' End ——

Delegates from the 10 "receiving" countries told of the use to which reconstruction aid has been put. I. Jesakow of Poland told how the churches in his country were able to help 600,000 people during the past year with food and clothing from abroad. He emphasized the need for Bibles and for lay training in order to help the churches carry on their evangelistic programs "in a time when people are hungry for the gospel." Bishop E. G. Gulin of Finland described the joy with which the Finnish people welcomed the church gifts from abroad. He reported that youth training centers are considered a priority in the Finnish church program. "In my country every 7th person is a refugee, every 16th woman is a war widow,

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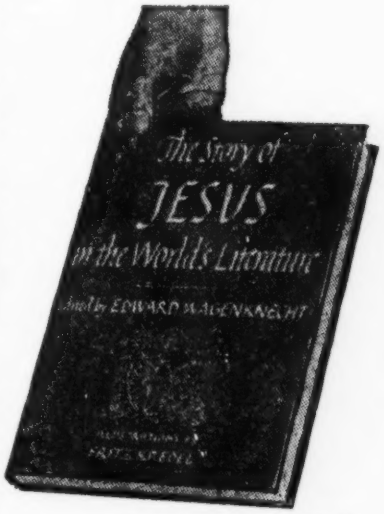

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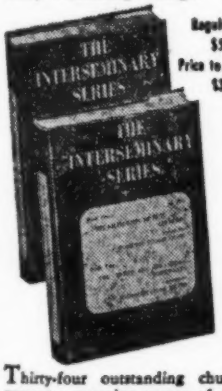

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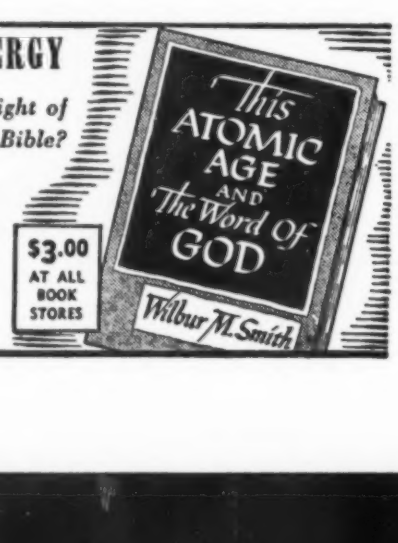

every 12th man is a war invalid and every 10th schoolchild is a war orphan," Bishop Gulin said.

* * *

CROP's Wheat Arrives Just in Time

George Federer of Hilfswerk, German Protestant relief agency, told the conference that the 5,000 tons of wheat sent by CROP (Christian Rural Overseas Program sponsored by Church World Service and Lutheran World Relief) arrived in Germany at a time when the agency was practically out of supplies. The shipment met the needs of many refugees and children. Herbert Krimm, also of Germany, revealed that every seventh Protestant child in Germany will receive a religious book this year because American Lutherans provided the necessary paper through the World Council of Churches. Mr. Krimm reported that the "rubble church" project is well under way, and that 10 of the 46 churches now scheduled for construction will be completed by the coming fall. German people erect the foundations and walls from ruins, and the wood, glass and steel are sent from Switzerland, with Swiss and American churches providing the funds. W. A. Visser 't Hooft, general secretary of the World Council, urged that churches of the world continue to help churches "in both power blocs." "Such giving would be a testimony that the church of Christ thinks in terms of the solidarity of man," he said.

* * *

And So Forth

The further devaluation of the franc has caused great difficulties for the French churches. Outside aid for pastors' salaries is more urgent than ever. Young people find it impossible to pay their way to international conferences.

The World Council recently received a candelabrum from Volkssolidarität, official relief organization in the Russian zone of Germany, as a token of gratitude for relief supplies sent through Hilfswerk, with which the agency cooperates on child-feeding and other projects.

PAUL BOCK.

Grant Religious Liberty

India's Draft Constitution Provides for Freedom to 'Profess and Practice'

TIRUVALLA, INDIA, March 15. — The fundamental rights clauses in the Dominion of India's draft constitution, just published, are still far from complete. However, freedom to profess and practice any religion is guaranteed. The drafting committee has provided that no religious instruction shall be given in educational institutions wholly maintained by state funds. Denominational schools may give religious education to pupils of their denomination outside of school hours. In schools operated by the state but maintained by an endowment or trust

which requires that religious instruction be given, there will be no ban on such instruction. It is assumed that the words "religious education" as used by the committee refer to training in some specific creed, and that there will be no prohibition in any of the schools on teaching moral principles or emphasizing the fundamental unity of all religions.

* * *

India to Be a Republic

From other provisions of the draft constitution, it is apparent that the Dominion of India is to be a sovereign democratic republic, a union of states federal in structure. The native states (previously under autocratic maharajahs) which have chosen to ally themselves with the dominion are being grouped into a small number of homogeneous units. The head of the state will be a president, in whom will be vested all executive power, to be exercised on the advice of responsible ministers. The question of the relationship between the dominion and the British commonwealth has been left for future decision.

* * *

Indian Communists Hold Party Congress

Some 800 delegates from all over India attended the Communist party congress held in Calcutta the first week in March. Fraternal delegates from the Communist parties of Yugoslavia, Australia and Burma were also present. A party leader from Bengal said in his welcome speech to delegates: "The liberation of India from imperialists and their bourgeois-feudal allies depends on the laying down of a correct policy and program and its resolute and fearless carrying out by the Communist party of India." The Communists have been very active in India of late, particularly among industrial and agricultural workers. A number of labor unions have come under their influence. The strength of the party in the dominion is estimated at 63,000. In the recent constituent assembly elections in Travancore, all the 17 Communist candidates were defeated. On the whole, it may be said that the masses in India have little sympathy for the type of "democracy" for which the Communists stand, and for the methods of violence and fraud to which they are willing to resort to gain their ends.

* * *

Stanley Jones Addresses Mar Thoma Syrians

E. Stanley Jones was the chief speaker at the Christian convention sponsored Feb. 22-29 at Maramon, Travancore, by the Mar Thoma Syrian Church. The final sessions of the convention were attended by 40,000 Christians of all denominations. The Travancore newspapers reported all addresses fully. Widespread comment was aroused by Dr. Jones' answer to a Bible class query as to whether he believed the late Mohandas Gandhi would be admitted to heaven. "A heaven from which Gandhiji is excluded will be the poorer for it," he replied.

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See Challenge in Court's Decision

In Chicago, Reaction of Individuals and Agencies to Ruling in Champaign Case Is Mainly Optimistic

CHICAGO, March 22.—The long awaited but not unexpected decision of the Supreme Court invalidating the use of public school buildings and personnel in the weekday religious education program at Champaign, Ill., has produced varied reactions in this area. A statement issued at headquarters of the International Council of Religious Education points out that the decision will arouse in the churches a realization of the inroads of secularism and their sole responsibility in the task of resisting it. Many individuals have expressed a belief that the result may ultimately prove wholesome, a help rather than a hindrance and a strengthening of the churches rather than a weakening. The weekday schools were closed at Champaign and adjoining Urbana last week. The superintendent of schools at Sterling, Ill., has announced that the similar weekday schools in his city will be closed in the near future. In Chicago, where the weekday classes in which 25,000 students are enrolled have never made use of public school buildings, the program will continue in its present form. In Oak Park and other suburbs which have made use of public school classrooms for weekday religious education, arrangements are being made to move to non-school property as soon as local rulings have been handed down.

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Evangelicals Propose Fight on Anti-Religious Teachings

The local office of the National Association of Evangelicals announces that as a result of the Supreme Court decision it feels that "a national movement of protest against anti-religious teachings in grade schools, high schools, state colleges and state universities is called for." The tendency among most other groups and individuals who have commented on the decision seems to be to concentrate on the larger question of separation of church and state. The local press has without exception commented favorably on the decision, at the same time criticizing it for not making all points clear.

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Study Reveals Facts On Suicide

Intelligence is no deterrent to suicide, a study of 500 suicide attempts released here recently reveals. The study was made by Alex J. Arieff of Northwestern University's medical school and David B. Rotman, director of the psychiatric institute of the Chicago municipal court. Other findings of the study: The older a person, the more likely he is to go through with suicide once the idea has entered his mind. There are more suicides in urban than in rural communities, and

more among divorced persons than in established families. The suicide rate is higher among Protestants than among Catholics or Jews. Acute alcoholism "generally acts as a precipitating factor." A normal I.Q. "is not a sufficient bulwark against suicidal urge."

* * *

Gilkey Reports Student Desire for Religion

Fully half of today's college sudents, veteran and non-veteran, are "on the move religiously," Charles W. Gilkey, dean emeritus of Rockefeller Memorial chapel at the University of Chicago, declared in a sermon preached from his former pulpit February 29. Dr. Gilkey quoted findings of the study of the religion of a cross section of Harvard and Radcliffe student bodies made recently by Gordon W. Allport. This survey showed that 7 out of 10 of the students queried felt the need for "some form of religious orientation," and that most of them were moving from their inherited faiths, chiefly "toward the left." The provision of a first-hand faith that can be expressed in the first person, said Dr. Gilkey, is the most challenging need confronting the colleges and universities of today.

* * *

Kalas Heads National Christian Teaching Mission

The National Christian Teaching Mission sponsored jointly by the International Council of Religious Education and the Federal Council's department of evangelism is to have a new director April 1. He is Harry H. Kalas, Evangelical United Brethren minister who since 1945 has served as executive secretary of the Iowa interchurch council. Dr. Kalas succeeds Harry C. Munro, who as the first director of the joint project has developed it into a remarkably successful service rendered to churches on the local level. Dr. Munro resigned to join the faculty of Brite School of the Bible at Texas Christian University, Forth Worth.

* * *

And So Forth

Episcopal student work at the University of Chicago will be housed in a newly acquired apartment near the campus under the direction of a newly formed Episcopal Church council at the university. Bernard Iddings Bell has been named pastor to Episcopal students and director of denominational activities on the campus.

Henry P. Van Dusen of Union Theological Seminary is preaching at the midday Holy Week services being sponsored in the Loop by the Chicago church federation.

Forty thousand Episcopalians of the Chicago diocese were left "speechless" Sunday morning, February 29, when somebody at radio station WBBM forgot to tell somebody else about the arrangements to carry the relief appeal of Presiding Bishop Henry Knox Sherrill. Receiving sets had been set up in all local Episcopal churches. Instead of the bishop's address, communicants heard a woman speaking on Czechoslovakia. Fortunately, rectors had been provided with a copy of the appeal, which they read from their pulpits. Station WBBM apologized and offered another period on the air.

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THE AUTHOR

HUGH C. STUNTZ, president of Scarritt College, is exceptionally well qualified to write on this subject. He was born in India, and spent most of his childhood in the Philippine Islands. Twenty years of his adult life have been spent in Latin American countries.

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